

Sarhul festivals which is kept in February. Some advanced Kha-riyás wear the *Janao* or sacred thread at this festival. The *Bisu* festival kept in March is peculiar to the Kha-riyás. The names of their dances are *Khariá*, *Gená*, *Lahasuá* and *Thá-riyá*; and they are more energetic in their execution than the Muñdás and other Kolarian tribes. Their usual stimulant is the rice beer of the country which they prepare for themselves.

Ceremonies for the dead.—The Kha-riyás of the Lohardagá district are a well-to-do and advancing people, and the result is that they have acquired a number of customs which did not belong to them originally. Thus I believe that formerly they used only to bury their dead, but now they have learnt to burn them. The most approved ceremony now is as follows:—The body is buried with a vow that it will be burnt within a certain time (sometimes as much as two or three years). At the time appointed, the body is exhumed and burnt, and the bones and ashes are put into an earthen pot and thrown into the chasm of any rock in the vicinity of the village or near a river. In such cases they believe that the body waits intact for the burning ceremony, even though it be for years. These customs refer entirely to the Kha-riyás of the Lohardagá district, little or nothing being known about the small and degenerate branches inhabiting the most jungly parts of Mán'bhúm and Sing'bhúm, and who are said to be in habits and appearance more like the Birhors and Juángs.

*Couplets or 'Baits' on the coins of Sháh Núru-d-dín Jahángír, the son of Akbar, collected by CHAS. J. RODGERS, M. R. A. S., Associate Member, Asiatic Society of Bengal.**

So far as I can ascertain there are no coins before the time of Akbar which bear couplets or *baits* of Persian poetry. I know only of two coins of Akbar which have couplets on them. One of these is a rupee struck at Alláhábád in the 44th and 45th years of his reign. I have seen this rupee also without a year or month. It is said to have been struck by Jahángír when in rebellion against his father. The couplet runs thus:—

Obv. همیشه چو زر مهر و ماه رائج باد
 Rev. بغرب و شرق جهان سکه اله اباد

i. e. 'May the coin of Alláhábád be always current like the golden disk of the sun and the moon in the East and in the West of the world.'

* [The translations of the couplets have been supplied by Maulawí Mirza Ashraf Ali of the Calcutta Madrasah. ED.]

The month *Abán* comes under the first line and the year 44 under the second one in one rupee I have. Another one has *Farwardín* month and year 45. A third I have has neither year nor month.

There is a mohur extant, but very rarely met with, of Akbar's. It was struck at *Agrá* towards the latter end of his reign. Mr. Theobald of Bedford has one of the 44th *iláhi* year. I have one of *Isfandármuz*, 49th year *iláhi*. Mr. Delmerick* edited one of 50th year *iláhi*, month *Khurdád*, but which he reads "*jalús* 5." Now Akbar began to use the *Iláhi* year and Persian months in his 30th year on his coins, and he never used the word *jalús*. This word began to be used by Jahángír (see Marsden Pl. XL and XLI). Akbar uses *iláhi* instead of *jalús*. I have seen Mr. Delmerick's mohur. It reads distinctly ۵۰ that is 50.

The couplet on the mohur is:—

Obv. ضرب اگرم مهر مهر شاه اكبر آبروي اين زراست

Rev. اسفندارموز وع الهى تا زمين و اسمان را مهر انور زيوراست

i. e., 'The sun of the seal of Akbar Sháh is the honour of this gold (coin) as long as the earth and the sky is adorned with the luminous sun. Struck at *Agrá*. *Isfandármuz*—49 *Iláhi*.'

The mint occupies the lowest line and is no part of the couplet. On the reverse the month and year are out of the poetry.

When Jahángír came to the throne the Amírū-l-Omará composed a couplet, which I have seen on round and square rupees struck in *Láhor* and on round rupees of *Akbarnagar*, *Kashmír*, and *Qandahár*. It is as follows:—

Obv. روي زرا ساخت نوراني بزرگ مهر و ماه

Rev. شاه نورالدين جهانگير ابن اكبر باد شاه

i. e., 'Sháh Núru-d-dín Jahángír, son of Akbar Bádsháh, has rendered the face of gold shining like the sun and the moon.'

In the *Tuzak-i-Jahángírí* we are told that *Aṣaf Khán* was ordered to make the following couple of *baits* on large gold coins, one on the obverse and one on the reverse:—

Obverse { بخط نور بر زر كلك تقديرو
رقم زد شاه نورالدين جهانگير

i. e., 'The divine pen has written on (this) gold (coin) in bright characters Sháh Núru-d-dín Jahángír.'

Reverse { شد چو خور زين سكه نوراني جهان
آفتاب ممالك تاريخ آن

i. e., 'The world became illuminated by this coin as by the sun, (consequently). *Aftáb-i-mamlakat* is the date.'

* Journal A. S. B. Vol. XLV, Pt. I, 1876, p. 292, and Pl. V, fig. 6.

Between the lines of the obverse inscription the Kalimah was written, while between the lines of the reverse were to come the name of the mint and the year of *jalús* and the Hijrî year. These gold coins were of 100, 50, 20, and 10 tolahs. I have never seen one, and never heard of one being in existence. The words *Āftáb-i Mamlakat* give the date 1014 A. H., the date of Jahángír's 1st year.

The first mention of a Persian month I find on a beautiful mohur (square) of Jahángír's. The month is *Ábán* and the year 5. Mint *Ágra*.

Obv. درمه آبان باگرة سكه زد ظل اله سنه ۵

Rev. شاه نور الدين جهانگير ابن اکبر بادشاه ۱۰۱۹

i. e., 'In the month of *Ábán* the shadow of God, Sháh Núru-d-dín, son of Akbar Sháh, stamped this coin at *Ágrá*. 1019 A. H., the 5th year of *jalús*.'

This mohur is in my cabinet. Mr. Theobald of Bedford has a duplicate.

Another couplet of the same year has the month *Bahman* and mint *Láhor*. My coin is a round rupee, several duplicates are known.

Obv. زر لاهور شد در ماه بهمن چون مه انور سنه ۵

Rev. بدور شاه نور الدين جهانگير ابن شاه اکبر ۱۰۱۹

i. e., 'In the month of *Bahman* the gold of *Láhor* became like the luminous moon, in the reign of Sháh Núru-d-dín Jahángír, son of Akbar Sháh. 1019 A. H., 5th year.'

Two square rupees in my cabinet have the month *Isfandármuz* of the 5th year. The first is of the *Ágrá* mint, the second of *Láhor*, both of 1019.

Obv. در اسفندارموز اين سكه را در اگرة زد برزر ۵

Rev. شهنشاه زمان شاه جهانگير ابن شاه اکبر ۱۰۱۹

i. e., 'In the month of *Isfandármuz* the Monarch of the age, Sháh Jahángír, son of Akbar Sháh, has stamped this coin on gold at *Ágrá*. 1019 A. H., 5th year.'

Obv. در اسفندارموز اين سكه در لاهور زد برزر ۵

Rev. شهنشاه امم شاه جهانگير ابن شاه اکبر ۱۰۱۹

i. e., 'In the month of *Isfandármuz* the Monarch of the people, Sháh Jahángír, son of Akbar Sháh, stamped this coin on gold at *Láhor*. 1019 A. H., 5th year.'

I have two other square rupees of *Láhor* mintage. The months are *Tír* and *Urdibihisht*, the years 6 and 1020.

Obv. بماه تیر در لاهور زد این سکه را بر زر

Rev. پناه دین ملک شاه جهانگیر ابن شاه اکبر

i. e., 'In the month of Tír the king, the Defender of the faith, Sháh Jahángír, son of Akbar Sháh, stamped this coin on gold at Láhor.'

Obv. مه اوردي بهشت این سکه در لاهور زد بوزر

Rev. شهنشاه زمان شاه جهانگیر ابن شاه اکبر

i. e., 'In the month of Urdibihisht the Monarch of the age, Sháh Jahángír, son of Akbar Sháh, stamped this coin on gold at Láhor.'

One beautiful mohur which is in my cabinet has the month *Farwardín*. It is of the *Ágrá* mint and the years 6 and 1020.

Obv. بفروردین زر آگره فروزان گشت چون اختر ۶

Rev. ز نور سکه شاه جهانگیر ابن شاه اکبر ۱۰۲۰

i. e., 'In the month of *Farwardín* the gold of *Ágrá* became luminous like a star by the light of the stamp of Sháh Jahángír, son of Akbar Sháh. 1020 A. H., 6th year.'

Thus it will be seen that the names of six of the Persian months are here woven into the couplets. I daresay the other six months are to be found. These are all I have as yet seen after twenty years of search.

Some of the finest rupees and mohurs of Jahángír have on them the following couplet:—

Obv. سکه زد در شهر آگره خسرو گیتی پناه ۱۰۱۸

Rev. شاه نورالدین جهانگیر ابن اکبر بادشاه ۵

i. e., 'The king who is the refuge of the world, Sháh Núru-d-dín Jahángír, son of Akbar Sháh, stamped this coin in the city of *Ágrá*. 1018 A. H., 5th year.'

This is on a mohur. On a rupee I have the years are 4 and 1017. The mint is *Ágrá* on both. The following substitutes *Kábul* for *Ágrá*, and the years are 6 and 1020. This is in my cabinet.

Obv. سکه زد در شهر کابل خسرو گیتی پناه ۱۰۲۰

Rev. شاه نورالدین جهانگیر ابن اکبر بادشاه ۶

i. e., 'The king who is the refuge of the world, Sháh Núru-d-dín Jahángír, son of Akbar Sháh, has stamped this coin on gold in the city of *Kábul*. 1020 A. H., 6th year.'

A remarkably fine rupee has

Obv. بدهر باد روان تا فلک بود در دور ۱۳

Rev. بنام شاه جهانگیر سکه لاهور ۱۰۲۷

i. e., 'May the coin of Láhor be current in the world in the name of Jahángír Sháh, as long as the sky is revolving. 1027 A. H., 13th year.'

A rupee in the possession of J. D. Tremlett, Esq., has the following unique couplet. The mint is Láhor, and the years are 6 and 1020.

Obv. بفروردین زر لاهور شد رشک مه انور ۱۰۲۰

Rev. ز نور سکه شاه جهانگیر ابن شاه اکبر ۶

i. e., 'In the month of Farwardín the gold of Láhor became an object of jealousy to the bright moon through the light of the stamp of Jahángír Sháh, the son of Akbar Sháh.'

Three rupees in my small collection have the following couplet. Zarb-i-Ahmadábád comes along with the first line, and Tír 2, Dí 5 and Ázar 5 along with the second, one month and year on each rupee.

Obv. ضرب احمدآباد مالم الملمك سكه زد در زر

Rev. آذر ۵ - دی ۵ - تیر ۲ شاه سلطان سلیم شاه اکبر

i. e., 'The lord of the kingdom, Salím Sháh, Sultán (son of) Akbar Sháh, put a stamp on gold.'

The following is common enough. I have four or five rupees with it.

Obv. سكه زد در احمدآباد از عنایات اله

Rev. شاه نورالدین جهانگیر ابن اکبر بادشاه

i. e., 'Sháh Núru-d-dín Jahángír, son of Akbar Sháh, stamped the coin through the blessings of God, at Ahmadábád.'

My cabinet has only one rupee with the following couplet, without a year, the mint is Allahábád.

Obv. همیشه نور زر و سکه اله آباد

Rev. ز نام شاه جهانگیر شاه اکبر باد

i. e., 'May the brightness of the gold and the coin of Allahábád be lasting in the name of Jahángír Sháh, (son of) Akbar Sháh.'

The following is also in my cabinet. It is of the Ajmír mint, and the years are 9 and 1023.

Obv. جهان فروز با جمیر گشت سکه زر

Rev. ز نور نام جهانگیر شاه اکبر

i. e., 'The gold coin became the light of the world at Ajmír by the light of the name of Jahángír Sháh, (son of) Akbar Sháh.'

The Qandahár rupees of Jahángír are of two kinds: those with Iláhí years and Persian months, and those with the following:—

Obv. سکه قندهار شد دلخواه

Rev. از جهانگیر شاه اکبر شاه

i. e., 'The coin of Qandahár became pleasant through Jahángír Sháh, (son of) Akbar Sháh.'

I have rupees of several years. They are all coarsely but deeply cut. A round mohur struck at Ahmadábád is given by Marsden. I obtained a similar one for Government last year, but the years were different. Marsden's Pl. xli, fig. DCCCLXXI, has 14 and 1028. The couplet is as follows:—

Obv. الهی تاجہان باشد روان باد
Rev. بشرق و غروب مہر احمد آباد
۱۴ سنہ جلوس
سنہ ۱۰۲۸

i. e., 'Oh God, may the coin of Ahmadábád be current in the East and the West as long as the world exists. 1028 A. H., year 14.'

A small Dehlí mohur in my cabinet has this couplet:—

Obv. زر فتح و نصرت جہانگیر شاہ ۲۱
Rev. بدہای زد از فیض لطف اللہ ۱۰۳۵

i. e., 'Jahángír Sháh stamped the coin of triumph and victory at Dehlí through the abundance of the favour of God.'

My cabinet furnishes another Ahmadábád rupee of great beauty. Years are 12 and 1027. The couplet is:—

Obv. بہفت کشور این زر ہمیشہ باد روان
Rev. ز نقش نام جہانگیر بادشاہ جہان ۱۰۲۷ ۱۲ سنہ جلوس

i. e., 'May this gold (coin) be always current in the seven climes of the world through the impression of the name of Jahángír Sháh, the monarch of the world. Stamped at Ahmadábád, 1027, year 12.'

I have also a poor one without years and with only portions of the couplet on it.

The town of Mandú in the 12th year of Jahángír, *i. e.*, in 1026 A. H., had mohurs struck in it with the following *bait*, which I fail to arrange properly:—

Obv. سکہ مندو ز نام جہانگیر شاہ ۱۰۲
Rev. پرتو دہد بنور جہانی چو مہر و ماہ ۱۲

i. e., 'May the coin of Mandú through the name of Jahángír, give light to the world like the sun and the moon. 1026, year 12.'

Ajmír figures largely as a mint in Jahángír's time. Here is another couplet from a mohur of that mint:—

Obv. زد بزر این سکہ در اجہیر شاہ دین پناہ
Rev. شاہ نور الدین جہانگیر ابن اکبر بادشاہ ۱۱ ۱۰۲۵

i. e., 'The king Núru-d-dín Jahángír, son of Akbar Sháh, the defender of the faith, stamped this coin on gold at Ajmír, 1025, year 11.'

Some of the most beautiful coins of Jahángír were struck in Láhor. The following couplet is on several rupees in my cabinet :—

Obv. همیشه باد ابر روی سکه لاهور ۱۰۲۹
Rev. ز نام شاه جهانگیر شاه کبیر نور

i. e., 'May there always be brightness on the face of the coin of Láhor through the name of Jahángír Sháh, (son of) Akbar. 1029, year 15.'

I have two rupees of Ágrá with the following couplet :—

Obv. یافت در آگره روی زر زیور
Rev. از جهانگیر شاه شاه اکبر

i. e., 'The face of gold received adornment at Ágrá through Jahángír Sháh, (son of) Akbar Sháh.'

The years are 17 and 18, but with the same A. H. 1032.

This is the couplet which occupies one side of the zodiacal coins of Jahángír struck in Ágrá. There is, however, one exception. The mohur with Taurus on it (the full sized one) has the following :—

سکه آگره داد زینت زر
از جهانگیر شاه شاه اکبر

i. e., 'The coin of Ágrá gave adornment to gold through Jahángír Sháh, (son of) Akbar Sháh.'

The Aḥmadábád zodiacal coins have a somewhat different couplet :—

زر احمد اباد را داد زیور
جهانگیر شاه شهنشاه اکبر

i. e., 'Jahángír Sháh, son of Akbar Sháh, gave adornment to the gold of Aḥmadábád.'

The couplet on the mohurs and rupees of Núr Jahán, the beautiful wife of Jahángír, is well-known. I give it a place in this collection :—

Obv. بحکم شاه جهانگیر یافت صد زیور
Rev. بدام نور جهان بادشاه بیگم زر

i. e., 'By the order of Jahángír Sháh gold received a hundred adornments through the name of Núrjahán the chief Queen.'

My cabinet contains rupees of his struck at Aḥmadábád, Paṭná, Láhor, and Ágrá. A mohur I have of her's has on each side a *mahrábí* lozenge, one of which contains ضرب احمد اباد and the other سنه ۱۰۳۷ سنه جلوس ۲۳. One line of the couplet occupies the spaces above and below the lozenge.

For the following couplet I am indebted to the author of *Mukhtasar Sair-i-Gulshan-i-Hind*, p. 67. It is on a rupee of Burhánpúr. I have only Iláhí rupees with Persian months of this mint.

Obv. سكهٔ زد در شهر برهان پور شاه دین پناه

Rev. شاه نورالدین جهانگیر ابن اکبر بادشاه

i. e., 'The king Jahángír, son of Akbar Sháh, the defender of the faith, stamped the coin in the city of Burhánpúr.'

On the Bacchanalian mohur of Jahángír are two couplets. The one along with the enthroned drinking king is as follows :—

شبیہ حضرت شاه جهانگیر
قضا بر سكهٔ زر کرد تصویر

i. e., 'Fates have drawn the picture of his Majesty, the king Jahángír, on the coin of gold.'

The other side of the coin has the sun in a square in the centre. To the right is *ضوب اجمیر ۱۰۲۳* To the left is *یا معین سنہ ۹*

Above is the first line of the following couplet, and below the second one :—

حروف جهانگیر و الله اکبر
ز روز ازل در عدد شد برابر

i. e., 'The letters in the word Jahángír and those in Alláhu Akbar, are equal in number since the first day.'

The meaning of this last couplet is that the letters in the word *Jahángír* جهانگیر and those in *الله اکبر* have the same numerical value in reckoning by the Abjad system. Thus ج = 3, ح = 5, ا = 1, ن = 50, گ = 20, ی = 10, ر = 200. Total 289. Again ا = 1, ل = 30, ل = 30, ح = 5, ا = 1, ک = 20, ب = 2, ر = 200. Total 289.

The couplet may be freely translated thus :—

The letters in Jahángír's name,
And in that of God the Greatest
From the first day have one value had,
And shall have to the latest.

There is, I suspect, more than one sees on the surface here ;—a sly attempt to make himself equal with God, seeing the letters of the name of the king and of God were of the same numerical value. This coin was struck in Ajmír probably during the time Sir Thomas Roe was resident there. Sir Thomas tells us how Jahángír lived and how, when he was very drunk, he could discuss religious subjects. Probably this couplet was made for the king by some of his flattering courtiers. As the manufacture of *Tárikhs* has always been a favourite one with poets, it need not surprise us that this couplet was made. The poet must have known the numerical value of every word.

I have given above about 30 coin couplets. They are as a rule pure poetic rubbish. But they show how the penny-a-liner of the day

(I strongly suspect they got more than a penny a line) could patch up into a couplet the king's name and titles, and that of the mint town, and sometimes of the month. They show culture of a certain kind, though certainly not of a high or elevating order. They are pure oriental flattery. I daresay there are in other collections rupees and mohurs bearing other couplets. I have had access to few cabinets other than my own, which represents the meagre collection made by me in twenty years.

I wish I could have given figures of the coins. They (the coins) are in my opinion better made than those of any other Muhammadan country, except perhaps the coins of the early Khalífahs and those of Muḥammad Tughlaq. As a rule each side of the coin has one line of the couplet on it. There was ample room. In some cases, however, both the lines come on one side. Even then every letter is perfect. It is evident die-sinking and seal-cutting were arts in which the artists of Jahángír's time excelled.

The couplet went out of fashion on coins in the time of Sháh Jahán. Aurangzíb revived it and Jahándár Sháh and Rafí'u-d-Daraját and 'Azím Sháh, and Kám Bakhsh and the blind Sháh 'Álam used couplets, as did the Durránís.

On a zodiacal rupee of Jahángír, an imprint of which was made by General Cunningham at Lucknow in 1840, and which is now in my possession I find the following quite new couplet:—

بفتحه پور فروزنده گشت سكه زر
ز نور نام جهانگیر شاه شاه اکبر ۱۰۲۸

i. e., 'The gold coin became bright at Fathpúr through the light of the name of Jahángír Sháh, (the son) of Akbar Sháh, 1028.'

The reverse has under the sign of the zodiac—the goat, Capricornus,
سنه ۱۱۴ جلوس

This coin is in every way remarkable. It is the only zodiacal coin struck at Fathpúr that I know of. All given in Marsden were struck at either Ágra or Aḥmadábád. It is not a forgery, for the letters, the weak point in forgeries, are as beautiful as those on the very best coins of Jahángír.
